

CHRISTIAN INTELLIGENCER.

[One dollar per annum.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[Payable in advance.]

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[No. 6.]

[For the Christian Intelligencer.]

ON INSPIRATION...NO. I.

Think not that I am come to send peace on earth.—*Jesus.*

Good reasons must of force give way to better.—*Shaks.*

Theocracy, or the providential administration of God towards man, and civil polity, or the administration of temporary affairs by man, have been in theory the subjects of similar abuse and misrepresentation, ever since the remotest days of history; and, as a natural consequence, they have been made in practice, for a like length of time, the instruments of similar oppression and tyranny. At one time, errors concerning religion have laid waste the inhabitable world, by sword and torture; and, in their turn, errors concerning civil government have sunk the human family in servitude and wretchedness, each acting under the diplomatic character of God's servants. It is very true, that the misconceptions, or many of them, which have for ages been indulged relative to each, might, and probably did, originate in ignorance. But it must be acknowledged, that the natural march of the human intellect would long since have left them in ruin behind it, had not vicious and ignoble passions, generated in the heart of man, stepped in seasonably to cloak their deformities, and protect them from candid investigation.

In the first dawning of every science, it is obvious that errors are but the necessary consequences of earnest and honest endeavors to improvement. The human faculties being limited, man must learn by experiment, what cannot be demonstrated by reason. It is no less obvious, however, that every improvement which any science undergoes, is a conclusive proof of the previous imperfection of that science. The various improvements which have been made within a century past, in the science of civil government, most clearly demonstrate the imperfections of those governments, which had existed previously. And it cannot be less evident, though some may be less willing to acknowledge the fact, that the New Testament, in *precisely the same way*, demonstrates the imperfections of the Old Testament. It is true, each contains a system of morality, but one is far preferable to the other. If the idea should appear frightful to any one, let me ask, if the Old Testament had not been *imperfect and defective*, what necessity could there have been, or now be, of the *New* one?

It is a fact, which no rational, candid man can deny, that the New Testament contains a system of moral science, far more humane, peaceful and

perfect, than that contained in the Old Testament. If this be so, then it proves incontrovertibly the Old Testament to be *imperfect*, without considering the fact of the New one's having been compiled, because it was *needed*, or *indispensable*, and which fact is no less conclusive to the same point than the first. But if it be proved, that the Old Testament is *imperfect*, how can the fact be reconciled with the idea of its having been written by *divine inspiration*, or *dictated by God*? I am aware the idea is an old one, taught for ages in all the schools and churches throughout Christendom, and familiar to us from our infancy. But is there not some mistake, or misconception wrapped around its general acceptance? I say the imperfections of the Old Testament are *reconcilable*, when properly understood, with its divine inspiration. But, the reader will ask, would God inspire a man, by a special interposition, or commission from heaven, to communicate to the world erroneous and imperfect representations, respecting his divine attributes, character, will and pleasure? Every one is ready to answer with me, *he would not do it*. And it is asked by another, would God dictate a code of laws, or a decalogue, for the government of the human family, which would necessarily require, in a short time, repairs, amendments, repeals and all the changes which characterize human devices? Every one answers, all experience hath shown, that God has made a suitable provision for the happiness of man, in every thing wherein man has an interest, and that all his works are perfect in their nature. Convinced of such truths, and with a sincere confidence in the preferableness, correctness, reasonableness, and, in many respects, unrivalled perfection of that system of morality, which is contained in the New Testament, I cannot, and how can any one, possibly avoid seriously doubting of the Old Testament's being, what it has long been supposed to be, of divine inspiration, i. e. derived by a direct interview, or communication of God with man!

I wish not to attribute the *origin* of the idea in question, to the cunning of an ambitious, avaricious, tyrannical priesthood; nor would I say, that it was *originally* an imposition. However, this much I would not hesitate to say,—if it never was an imposition *designedly* made use of as such, but originated and always tolerated through ignorance, still it *imposes*, at the present day, upon the minds of the unthinking, passive, timid and credulous, to a very extensive degree. It may throw a little light upon the subject, to inquire

for a moment, how it might have originated, in a harmless, undesigning way.

We do know, or at least can easily conceive, how, in the course of many successive years, words change their meaning, and lose much of their primitive sense. "The volumes of interpreters and commentators on the Old and New Testament are but too manifest proofs of this," says Mr. Locke. It is certainly plausible to suppose, that the idea represented by the word translated *inspiration*, or the idea respecting inspiration, in former days, meant nothing more, when applied to, or associated with Deity, than when used in reference to other things, or lesser beings. At the present day, however, it acquires an additional solemnity and extension of meaning, when associated with Deity, far different from what is understood by it, when applied to any other thing, or being. When it is said, Moses was inspired by God, to communicate the decalogue to the Israelites, it is generally understood that God dictated the very ideas and even words which Moses spake, in a personal interview with him. And consequently, when one says that Moses spake or wrote only as other people speak and write in our own day, from serious meditation alone, he is suspected of denying that Moses was inspired, in the sense usually supposed, and henceforth denounced as an infidel. Now when it is said that Washington, and Lafayette, and others were *inspired* by liberty, and with courage, we understand *inspiration* in such cases to have been no more than the natural results of their *human contemplations*, growing out of an industrious study of the principles of a free government, and the chances which presented themselves of establishing such a government in America, at that time. And without doubt, when Moses was first said to have been inspired, the speaker meant to be understood as we now would be and mean, when we say, Washington was inspired. Through a superstitious reverence and fear, aided by the lapse of time, which always gives strength and solemnity to traditionary errors, the idea respecting Moses' inspiration became more imposing and august, and words gradually lost the uniformity of their meaning; and in this way, the term "*divine inspiration*," instead of being understood in its original, harmless and proper sense, and as it should be, as will satisfactorily be explained directly, it became enlarged, insomuch as to mean a *solemn interview of Deity with man*. The interpolations, additions and wrong translations which have been made to that part of the Bible which Moses might have written, or dictated, and which I readily confess are in accordance with the idea of Moses' personal interview with Deity, by no means prove that the way suggested might not be the way in which inspiration, when associated with Deity,

acquired the solemnity which has been for ages, and continues to be at the present time attached to it, different from what it is allowed to have when associated with other things and beings. It will be observed, that I do not presume to say positively that such was the way, but only that we may suppose it to have been so very plausibly. It is more reasonable than any other conclusion which can be drawn from premises equally good, and consistent. I will now proceed to explain how we may reconcile the fact, of the Old Testament's being *imperfect and defective*, and consequently not derived directly from God, with the idea of its being of *divine inspiration*.

It may be said, and said too according to the general import of words when not used in reference to Deity, or rather according to the *correct import of words*, that Moses wrote by divine inspiration. It is obvious that every object inspires us with ideas, according to its appearance to our respective views. And it may be well to bear in mind, that the same objects frequently inspire different persons with different ideas, because its appearance to them is different, as will more fully be explained by and by, in the characters of Christ and Moses. We define our views by an expression of the quality of the object seen, or contemplated. The *nature of the object* gives a quality to our views. And thus, inasmuch as the object, in the instance in question, or seen by Moses through the eye of his mind, was Deity, or *divine*, the ideas *inspired* are very properly denominated *divine inspirations*. He may in this sense, which is in perfect harmony with the common acceptance of the term, at the present day, when used in reference to other objects beside Deity, be said to have written by *divine inspiration*. It was in this sense, that Washington was inspired. Suppose I write to a friend of mine, or concerning a friend of mine, it is obvious to every one, that I write by human inspiration, because my friend *inspires* me, i. e. prompts me to write, and my friend is *human*. This explanation seems to me, to be perfectly consistent, and adapted to the comprehension and faculties of man. It is as I understand the subject upon principles of common sense, or by the aid of that light which lighteth every man that cometh into the world. That which is perfectly reasonable, and easily to be understood, or self-evident truths, need not be communicated under the sanction, or in the name of Deity, for Deity has so constituted the human mind, that it must unavoidably assent to whatever appears rational, or so far as a thing, or proposition appears plausible. And certainly, the wise Creator never would lay an injunction upon one of his creatures, to whom he has denied the power of comprehending the nature of his injunctions. It is totally abhorrent to the idea

which we form of his wisdom, to suppose it for a moment. And hence I would say, there is no necessity, and never was, of a personal interview, or communication between God and man, in the sense which has been attached to the inspirations of Moses, or otherwise than by that *grand, majestic, UNIVERSAL* display of himself, his will and pleasure, which may be seen, through the medium of those faculties with which he has been pleased to endow man, in the works of creation, and in human nature in particular. In another article, I will endeavor to explain and corroborate by further considerations, what has been said in the present one.

THEOPHILANTHROPIST.

[For the Christian Intelligencer.]

LETTERS TO PARENTS, NO. 1.

My Dear Parents—As I have frequently written to you in a social manner, giving you such information in regard to my health, situation and prospects, as the varying circumstances of my life, from time to time, would justify, I now comply with your oft-repeated request, and shall attempt to give you an outline of my religious experience and sentiments. But, in the discharge of this reasonable duty, I shall endeavor to write with child-like simplicity;—in the same familiar and unstudied manner that I should converse, were I personally present with you. I am not ignorant of your feelings upon this subject; nor have I forgotten the many pointed remarks which I have heard from your lips, respecting the artificial and pompous style, in which children too commonly address their aged fathers and mothers, as though their tearful eyes were to be fastened on some gilded figure of speech. And since I am one of those highly-favored children, on whom the cares and kindnesses of parental affection have been profusely bestowed, it will be my highest ambition to gratify your wishes, so far as that desirable end can be accomplished, by a fair and candid narration of facts. It is not improbable, that I may have imbibed some sentiments, at which you will, at first, be surprised. But should all the latent energies of parental nature be called into fluttering exercise, and the bosoms which are constantly alive to my welfare, become agitated with unusual anxieties, on account of this *intimation*, you are requested to suppress such feelings, and calmly hear the account which I render.—Far, very far indeed, be it from my heart to produce a moment's unnecessary disquiet to those dear, venerated Parents, whose NAMES are more precious than almost any treasure on earth. The furrows of time in your visage, and the crown of grey hairs on your heads, admonish me of the importance of writing with tenderness, deference and respect; and I cannot believe that a frank

disclosure of my religious exercises, and convictions of what is truth, will, on mature reflection, be either wounding or offensive to your tender and indulgent minds.

It will not be necessary to relate, for your information, the strong attachment which I manifested to religious investigations, while yet under your parental watchfulness and instruction. My mind was very early impressed with the subject of religion. Innumerable questions arose in my meditations, which were never revealed to others. When I was about eleven years old, I discovered that the stories of witchcraft, apparitions, conjurations, &c. which had been related to me, from my infancy, were unreasonable and probably fictitious. Suspicion was at once excited, in my bosom, that most of the marvellous stories concerning religious exercises and experiences, were also unfounded and fabulous; for nearly every one which I heard, had something to do with *sights, noises, ghosts, dreams, strange convictions*, and instantaneous changes from *Satans* to *Angels*. Still it was my intention to be candid in my investigations, and hold myself susceptible of good impressions, let them be from whatever source they might. Of my eagerness to attend public worship, you will cheerfully bear testimony. But that my mind never roved from the subject of pious meditation, I do not pretend.

It will not be considered vain for me to say, in my own behalf, that I never indulged in any disorderly or rude conduct in the house of worship, nor ridiculed what appeared to be serious and solemn in its nature.

But, kind Parents, I hardly dare inform you, even at this late hour, that a considerable part of the preaching which I heard, from the age of 12 to 16 years, was very unprofitable. The obvious inconsistencies and contradictions, which the ministry embraced, prevented the good effects of many things which were truly excellent. Some of the earliest trials of my mind were occasioned by such discoveries. For, many-a-time when I have seen my own unworthiness contrasted with my Redeemer's lovely character, my tender spirit has been melted in contrition, and I was more than half persuaded to become a Christian; but when the preacher changed his ground, and gave the "adored Nazarene" a contrary description, representing the same Being who loved, and prayed and died for the world on Calvary, as a passionate, merciless & inexorable *punisher* of those for whom he had been thus prodigal in goodness, I was again thrust back into the prison of unbelief, with those "who were all bound with one chain of darkness." My half-matured confidence was at once destroyed! An impervious cloud intercepted between me and the fountain of almighty goodness!

The character of God, my Saviour, was shorn of its peculiar loveliness. I could not discover the *traits* of a PARENT, in a Deity whose administrations were marked with unkindness and malignity. Oft have I wept and writhed in anguish on my pillow, with my cheeks swimming in tears, because I could not feel, in my heart, a disposition to worship such a being as the minister had described.—But that I may not exhaust your patience, I must subscribe myself, for the present,

Your dutiful, though absent

DAUGHTER.

SELECTIONS, NO. II.

From a Masonic Address, pronounced at Jay, (Me.) on the 24th of June, A. L. 5826, before "Oriental Star Lodge."

BY RUSSELL STREETER.

"TEMPERANCE imposes a due restraint upon our appetites and passions; that we may not be ensnared in the allurements of vice and criminal indulgence. The masonic application of the COMPASS, is to man in his individual capacity, and shines around him in the beams of *self-love*, *SELF-GOVERNMENT*, and *self-respect*; for those that do not regard their own welfare sufficiently, to control their propensities within prudential limits, cannot expect to acquire durable respectability. The honors of the *intemperate* are ephemeral and momentary; they are like the buoyant bubbles which, from a want of ponderosity, rise to the surface of the water—make a sudden and lucid exhibition—but are soon pierced by arrows of light;—burst—and disappear. But man is not to be considered as wholly disassociated from others. No man in the community, lives and acts, exclusively, for himself; but through the influence of example, whether virtuous or vicious, for the good or ill of others. He is either adding to the bloom of domestic felicity, or casting the blighting mildew on the flowers of social bliss. And yet, each individual is permitted to move in the active concerns of mutual existence, with the same regard to his own welfare and dignity, as though he was lord, of all on earth. Hence, man is emphatically a social being; each individual, a link, in the chain of dependent, fraternal existence; and our whole species, perhaps, an important order in the sublime gradatory of being—ascending by regular steps from the smallest insect to the tallest seraph. The precepts of masonry, therefore, are designed to cherish the common virtues—add to mutual felicity—enlarge the sphere of human usefulness, and render MAN the strength and support of society, while WOMAN smiles, in cheerful radiance, its ornament and glory.

Let us then, my DEAR FRIENDS, contemplate, for a moment, the dignity of our nature, as we came from the forming hand of Deity; destined to progress in wisdom and virtue, till we arrive

to an equality with angels, in heaven. Oh, shall we indulge in those imprudent and vicious habits, which degrade MEN below the servitude of *sober beasts*?

The fire of our affections and passions, is not to be smothered or extinguished; but regulated and controlled in its operations. Nor can we argue the inutility of any natural propensity, from its frequent abuses. In proportion to the intrinsic value of any affection, will be the mischief of its tendency, if placed on improper objects, or left to wander unsubjected to the dominion of reason. Hence the necessity of great caution, vigilance and personal inspection. The *Compass* must not gather rust, by remaining unused. We must hold it in the right hand of prudence—frequently sweeping round the circle of moral obligation—saying to our appetites and passions—"thus far shall ye go, and no farther."

Let it be carefully remembered on this, as well as all other similar occasions, that as the sweets of pleasure are converted into the bitterness of gall, when carried to excess, so do seasons of hilarity and festivity, become scenes of disgrace,—and objects of contempt, "for scorn to point its slow, unmoving finger at"—when devoted to riot and inebriation. Even a few intemperate and intoxicated brethren, would be spots in these feasts of charity, by which the beauty and comeliness of the con-fraternity would be essentially marred and defaced.

That the CRAFTSMEN should be called from labor to refreshment, at *high twelve*, is commendable; but they should remember,—"*BREAD is the STAFF of life*"; and be *temperate* in participation of the intoxicating cup.

Would to Heaven that my feeble voice might reverberate through all the arches of the masonic temple—touch every heart of our mystic fraternity—and reach every section of the habitable globe. Were my influence and strength of lungs proportionate to my ambition in the CAUSE OF TEMPERANCE, I would raise my voice to such a key, that a world should hear, believe, and obey. I would call down, if necessary, a lucid host of departed spirits, whose cup of felicity, sparkling before their eyes on earth, was dashed to atoms by the graceless hand of mad inebriation; that they might testify in unearthly style, and with such tears as angels shed, against this dangerous and frightful vice.

But, we need not ascend to heaven, where the roaring of the lion and the hissing of the serpent are never permitted to disturb the beatific songs of the blest, to find numerous, eloquent advocates for the cause of virtue and temperance. The tears and groans, and wilted, withering hearts of virtuous and amiable wives and children, speak in language which none but demons in human form,

can misunderstand. The heart-moving lamentations of trembling age and the melting shrieks of cherubic infancy and childhood, address their appeals, in the rhetoric of undeserved suffering, to the ear of sympathy, of reason, of conscience—and—of God.

Yes; the cries and groans of the injured relatives and friends, have long since reached the bending Heavens—and the stubborn resistance with which their intreaties met on earth, by those sons of dissipation for whose reformation they were intended, is recorded there, in fearful capitals! Oh, flee then! flee, from the rendezvous of intemperance, discord, and crime, lest ye be consumed in a thunder-storm of indignation, as were the profligate inhabitants of Sodom's burning region!"

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, AUGUST 19, 1826.

INTERESTING INTELLIGENCE.

It will be seen, by the following selections from Letters received by the Editor, that the Doctrine of Grace, "like leaven hid in measures of meal," continues to operate in the minds and affections of men, in sundry places, exhibiting its salutary effects, in the benevolent disposition and upright lives of its believing subjects. In some singular and desperate cases, the agency of cunning "inventions," and even the "wrath of man," may become apparent, in contributing to the praise of God. As it is written in the Psalms, "Thou answeredst them, O Lord our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions."—(Ps. xcix. 8.) What could be more strikingly characteristic of "the Lord our God," than to overrule the mistaken zeal of his servants—our brethren who preach the doctrine of unmerciful torments—so as to render their unscriptural ministry, the means of defeating its own object? And instead of leading his rational Offspring to contemplate Him, as an almighty, wrathful Enemy, to engage their attention in those investigations, which eventuate in the conviction of his PARENTAL CHARACTER? "Taking vengeance of their inventions" in this manner, harmonizes with the true character of the God of Love.

EXTRACT

Of a Letter, from Br. G***** B****, of Livermore (Me.) August 8, 1826.

"BROTHER,—Last Sabbath, I made an exchange with Br. WOODMAN and preached for him, at "Grosvenor's Mills," in Minot, to a crowded audience. The able administration of the word has been crowned with success, and our cause in that place appears to be flourishing beyond the most sanguine expectations of its friends. A spirit of free inquiry generally prevails among all classes of the people, and they seem to be determined to "search the Scriptures" for the truth as it is in Jesus. There has been, I am informed, at Minot, "a great revival" among the

Congregational brethren. Every method that could be devised has been adopted to shake the faith of those, especially among the youth, who believe in the "restitution of all things." But their "house being founded on a Rock," has not fallen—it stands secure from every shock. They appear "to be rooted and grounded in the truth," and are therefore "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." Those Universalists with whom I have become acquainted, in Minot and Poland, are persons of much reading and experience; well informed, stable and persevering christians. Those violent excitements, therefore, have had no effect upon them, but they have been enabled to live "soberly, and righteously, and godly in this present age." I am far from thinking, for myself, that those "reformations," as they are called, although produced by the preaching of endless misery, are calculated, ultimately, to do any real harm. The attention of the careless sinner is arrested and he is led to inquire anxiously, what he should do to be saved? By attending such preaching, while the mind is in a state of darkness, this anxiety is increased by the solemn warnings of their ministers and associates, until by the power of sympathy their minds become extremely tender. God in mercy, when the person is willing to be saved by grace, renouncing his "own righteousness," reveals himself to him and liberates his mind from every fear, and from the bondage of sin—filling his soul with divine love, comfort and rejoicing. Now we find that many of our most substantial brethren have been subjects of such revivals. God will overrule all these things for good and for the advancement of the cause of human happiness. I am not attempting to justify the preaching of eternal torments; for I have no belief in it. The Apostles never took this course, and therefore there is no need of our adopting the practice. But, I do give it as my candid opinion, that, all things will eventuate in the accomplishment of God's purposes.—'Paul may plant, Apollos may water; but God giveth the increase.'

EXTRACT

From a Letter, dated at Canaan, (Me.) August, 1826.

"DEAR SIR,—It may be somewhat interesting to you, to hear of our religious prospects, in this part of our Redeemer's heritage. A Society was formed in this town, last Spring, by the name of the "First Christian Universalist Society," consisting of upwards of fifty members, and a Delegate was chosen to attend the Association at Union, and solicit the fellowship of our Brethren there assembled. But the Delegate was necessarily detained at home, and our Society was not represented in that body. Still we are disposed to hail our friends and brethren in Christ, with sentiments of Christian salutation, as fellow-heirs of Emanuel's kingdom; praying that the blessing of the Father of mercies may attend the preached gospel of good news to all people, till all shall know the Lord from the least to the greatest, and the knowledge of the Lord cover the earth, as the waters cover the face of the mighty deep. Though we are but feeble children in the faith of Christ and our means of giving pecuniary support to the preached word, are but limited, yet we should be willing to contribute according to our ability, and hope to see the fulfilment of the promise, that the "Gospel shall be preached to the poor," as well as the affluent. J. B."

MISSIONARY LIBERALITY.

A Missionary Agent, employed by the "North Carolina Missionary Society," by the name of "R. T. Daniel," published a Notice in the "Raleigh Star," from which the following fact is learned, viz.: that Mr. Daniel had travelled eighty-eight days for the Society, for which he was to have had one Dollar per day; but he had been rather unsuccessful.

ful, not having collected but 58 dollars and 95 cents. And yet he declares himself satisfied with the above sum, as a compensation for his services. Now, reader, was not the *Agent* generous? He demanded no more than ALL he had collected by *pious begging*, though it fell short of what was to have been given him! What an encouragement for contributing money to Missionary beggars!!

SALVATION NOTES!

It appears from the "*New York Courier*," that a new kind of revival is going on in that famous City. The clergy have revived the old custom of the church, "to purchase salvation with money," and give "Notes" and "Receipts," accordingly. The following is the form of writing *Evangelical Notes*, in the Emporium of Orthodoxy.

"\$ 1000—NEW-YORK.

"I promise to pay, for value received of the Lord, One Thousand Dollars," &c. "to the Treasurer of the National Tract Society."

Now we solemnly ask, what, under the whole canopy of heaven, can be more blasphemous than the above example of the *New York Evangelicals*? How long will it be, before these *Salvation Notes* will be speculated upon in the market, and be shaved at the office of some shy, religious "*Broker*," with as pious a *phiz* as ever saddled the front side of an hypocrite's head? From such *mercandize*, merciful Lord, deliver us!

[We give publicity to the following "Communication" with the greater cheerfulness and solicitude, on account of its coming from a distant friend, with whom we once had the pleasure of a short acquaintance; but who, we are sorry to learn, is now brought very low by the increase of the same *fluttering complaint*, which was then insidiously making inroads upon his constitution. He informs us, in a note, that this article was written since he was confined to his bed, having no prospect before him, but that of being shortly called, "where the wicked cease from troubling, and the weary are at rest." Our friend declares his unqualified submission to the pleasure of God. He says, "The knowledge that God will reconcile all things to himself, has taken away from me the fear of the sting of death, and enables me to anticipate a state of perfect bliss, when this mortal shall have put on *immortality*."]]

Mr. STREETER,—Though I reside at a great distance from you, yet I am frequently favored with the reading of your valuable paper, and trust I have been edified by the scriptural and rational light in which the Christian doctrines have been set forth, by you and some of your correspondents, who, I am persuaded, have been redeemed from the vain conversation received by tradition from our fathers, and therefore are able to honor the Giver of every good and every perfect gift, by exercising that faculty which distinguishes man from, and exalts him above, all other animals or beings on earth.

In none of those papers, that I have perused, have I seen any explanation of that noted passage, the 26th verse of the first chapter of Genesis: and since, through a misunderstanding, this passage is made one of the pillars on which is built a system of divinity that embarrasses the

minds, and annoys the happiness of many who are desirous to know the truth as it is in Jesus, permit me, Sir, to request some one of those correspondents to lay before your readers, a scriptural explanation of the terms, *image* and *likeness* of God; or in other words, in what sense those terms are used in the Holy Scriptures. It is a very just remark, in Judge Thatcher's "Letter to a friend," that "whatever is meant by his (Adam's) being created in the *likeness* and *image* of God, he carried the same with him, for aught appears, when he went out of the garden.—Nothing is said of his losing that likeness, in the succinct narration of Moses." This idea coincides with the Apostle's who, when writing to the Corinthians said, (1 Cor. xi. 7) "he (man) is the image and glory of God:" had Paul been, what is now called orthodox, he would have said, "man was in the image but had lost that image in the fall"—but it appears he was so very heterodox, as to say, long after the supposed fall, that man "is the image and glory of God."

Permit me, Sir, to propose a few interrogatories, by way of hinting at what are my own views of this subject. Now if one examine the first chapter of Genesis, where we read that "God said, let us make man in our own image, after our likeness: and let him have dominion over all the earth, and over every creeping thing that creepeth upon the earth," and then look at the ninth chapter, where we learn that God, in blessing Noah, told him that the fear and dread of him should be upon every thing that lived in the air, earth or sea, and then said, "whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made he man:" and then turn to the 11th chapt. of the first Epistle to the Corinthians, and examine into the scope of the Apostle's argument, will he not conclude, that that image consisted in man's having authority and dominion over all other animals, even over the woman? or in other words, man was made ruler over all creatures in this world, and in that, was and is the image, likeness or representative of Him who ruleth over all things both in heaven above and on the earth beneath and in the waters under the earth? Was it not in this sense that Jesus Christ was the image of God—the express image of his person?

A FRIEND.

TO CORRESPONDENTS.

"Crazy Peter" is informed that, on mature consideration, we judge it not best to publish his ingenious replies to "his good minister's" questions, concerning a piece lately published in the "*Mirror*." The fact is, the dialogue, if such it may be called, is too long to be sufficiently interesting. No article of that character should occupy, at most, over three columns; whereas, the above named would make more than five. We are thankful for every favor from our friendly correspondents; but we must continue to suggest the necessity of their being as brief as possible. Our readers want variety. "Variety's the spice of life, that gives it all its flavor."

"B. B." will probably appear in our next. Several articles are on file, and will receive due attention.

[For the Christian Intelligencer.]

A QUESTION.

Mr. EDITOR—There is one Question which I do not recollect of seeing discussed in any paper, viz.:—"Is man a Free Agent in any respect?" This is a very important question, and deserves, in the opinion of many, a critical and candid answer. Though I am sensible that your time, sir, is much taken up in various and responsible occupations, still, if none of your able correspondents should deign to discuss this subject, I hope you will devote some attention to it yourself.

PHILO.

DR. CLARKE'S Opinion of PHARAOH.

"The whole proceedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector; and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel, and thus their dependence on them must be necessarily shaken. These great ends could not have been answered, had Pharaoh at once consented to let the people go. This consideration alone, unravels the mystery, and explains every thing.—Let it be observed that, there is nothing spoken here of the eternal state of the Egyptian King; nor does any thing in the whole of the subsequent account authorize us to believe, that God hardened his heart against the influences of his own grace, that he might occasion him to sin, that his justice might consign him to hell! This would be such an act of flagrant injustice, as we could scarcely attribute to the worst of men. He who leads another into an offence, that he may have a fairer pretence to punish him for it; or brings him into such circumstances, that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy, should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation, millions and millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and spirit, that he may, on the pretext of justice, consign them to endless perdition? Whatever may be pretended in behalf of such unqualified opinions, it must be evident to all who are not deeply prejudiced, that neither the justice nor the sovereignty of God can be magnified by them."

[For the Christian Intelligencer.]

MR. BALFOUR'S 2ND INQUIRY.

MR. STREETER, Sir,—I have carefully perused the Book, by Mr. Balfour, which you sent to me by neighbor L—. At first sight, I was tempted to return it to you, without reading it all; but I am very glad I did not. It is a wonderful production, and will, I believe, be the means of dethroning the devil, at least, in New England. Why, Sir, my family has been in constant fear of the old Satan and his spectres, as believed in by tradition, till within a few weeks, since we read that Book. The blood almost froze in our veins, when I first read some of Mr. Balfour's bold statements; but when we come to see devilism compared with witchcraft, and the mystery of both traced through the channel of ignorant credulity to one common source,—heathen superstition and idolatry, we smiled at the recollection of our own fears. Finally, I believe the Book will do much good. Let any candid man examine it carefully, and he will no longer credit the common notions about the devil. Devil craft and witchcraft are twin-sisters; the legitimate offspring of idolatry and ignorance. J. Z. M.

[For the Christian Intelligencer.]

SUBJECTS FOR ILLUSTRATION.

DEAR SIR—Will you allow me to propose the following subjects for illustration and improvement, in the Intelligencer?

What are the first Scriptural evidences of the immortality of the Soul?

How does the Salvation of Jesus Christ affect the human soul? If its greatness can be shown by the situation from which mankind are redeemed, please to illustrate and make the application. J. B.

MARRIED,

In this town, by Rev. Mr. Jenkins, Mr. Daniel Gilbert, merchant, to Mrs. Sarah Lowell.

By Rev. Mr. Ten Broeck, Benjamin P. Chamberlain, Esq. to Miss Eliza Smith.

By Elder S. Rand, Mr. Alvah Libby to Miss Eunice B. Stewart.

In Windsor, Vt. Mr. P. Charles Nolcini to Miss Mary Ann Murray, both of this town.

DIED,

In this town, Mr. Samuel Buntin, aged 23.—A child of Mr. Elias Hersey.—A child of Mr. Wentworth Bird.—A child of Mr. Peter Hall.—A child of Mr. Andrew Bradford.—A child of Mr. Edward March.—A child of Mr. Eben. M. Corry.—Josiah, son of Mr. Josiah Norton, aged 8 years.—A child of widow Margery.

In Charlestown, (Mass.) on the 3d inst. DEAC. MOSES HALL, in the 76th year of his age. For many years he was a professor and a faithful supporter of the doctrine of Universal Salvation through the mediation of Jesus, the Saviour of the world. It was the pleasure of our Heavenly Father to grant to this aged disciple of his Divine Master, the unspeakable favor to enjoy, during a confinement of nearly three months, his reason, and a most lively exercise of that hope which entereth within the veil, whither the forerunner hath for us entered.—Better than precious ointment is his good name to his numerous family and friends, and long, by his pious example and virtuous life, will he, though dead, continue to speak to the living.

In Gloucester, (R. I.) on the 2d inst. DANIEL TOURTELLOTT, Esq. in the 76th year of his age. He had lived for nearly half a century in connexion with the Baptist Church in Killingby, (Conn.) of which he was a member at the time of his death; but for more than thirty years past he had openly professed, and earnestly contended for, the Faith of Universal Grace and Salvation. During his last painful illness, he manifested an entire resignation to the will of God, and gave strong evidence of his confidence in the impartial grace of his Saviour.

In Providence, (R. I.) Mr. THOMAS W. BARTON, in the 24th year of his age. His views of the Christian Religion, were those which recognized the universal benevolence of the Supreme Being, in the revelation of his will through Jesus Christ; calm and serene he resigned his spirit to his God.

In Cranston, (R. I.) after a painful illness, Mr. JAMES HARRIS, aged 74 years. Through life he was a firm believer in God's universal benevolence, and sustained the character of an honest man.

In Union, Me. on the 1st inst. HARRIET AUGUSTA, the only and very interesting daughter of Dr. Elisha Harding, in the 7th year of her age.

Alas! in one revolving hour,
A chilling blast, an angry show'r,
Beat down the lovely, ruin'd flow'r;
How like thy fate, my daughter!

Thy Spring is past; it swiftly fled;
For pain and sorrow on thy head,
The vial of affliction shed,
And blighted thee, my daughter!

But in the realms of endless joy,
With love and bliss without alloy,
The smiles of God thou dost enjoy,
In Jesus' arms, my daughter!

[Com.]

POETRY.

HYMN

Written by GRENVILLE MELLEN, Esq. and sung at the Funeral Solemnities in this town, on the 9th inst. in commemoration of the deceased Patriots, JEFFERSON and ADAMS.

Tune—"Old Hundred."

There is a splendid sorrow spread
Over the great and glorious dead—
It asks no sigh—demands no tear—
For grateful hearts beat round the bier!

It is a joy that thrills our veins,
When Man's last mortal glory wanes,
And sinks, unclouded, with the sun
Of that proud day his spirit won!

Oh! it is Joy that lights our souls,
While round them Freedom's thunder rolls,
In bright, immortal company,
Our PATRIOTS tread the golden sky!

Together on the Earth they trod—
Together now they seek their God;
Oh! that Heaven's harps o'er both may ring
Notes of triumphant welcoming!

He whom the flaming car of yore
Up through the blazing ether bore,
Before the world's astonish'd sight,
Scarce held to God sublimer flight!

If round the Prophet living fire
Shone till he join'd the angel choir;
Round these diviner light we find,
Th' undying halo of the mind!

We come to sing no warrior's fame—
But heroes of a loftier name—
Who taught the world to burst control,
And fought the battles of the soul!

Their Country mourns not round their tomb—
A joyful radiance rends its gloom!
It gilds death's splendid mystery,
And cheers their pathway to the sky!

UNITARIAN MISSIONARIES.

"If I were disposed to retort on the reviewer, for some of his ungentle charges, I should tell him, that though he might not be aware of the circumstance, we [Unitarians] did in reality, send missionaries among the heathen. I should tell him that a clergyman of our denomination, went, not long ago, to a village within fifty miles of Boston, and preached there, and many joined themselves to him. One of this number was a lawyer. From that moment the orthodox refused to consult him, his business declined, and he was obliged to leave the place. The physician was another. The sick would not send for him, and he went away. Some traders adopted the new doctrine; their stores were deserted and they failed. These things when I was told of them, put me strongly in mind of the loss of caste in India; and I have not yet settled the question, which people needed conversion the most, those orthodox inhabitants of that village; or the poor heathen of Hindostan. And

that village is not alone." *It is not the only one where bigotry and superstition have similar dominion.*

LAW AND JUSTICE.

"A case of dispute between certain litigious neighbors, being heard in court before the weekly sitting of the magistrates, a woman, who came as an evidence in behalf of the *bad neighbor*, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm and said, "Come away! I told you, you would get neither law nor justice in this place." A magistrate, who was as much an honor to his function, as he was to human nature, immediately said, "Here, constable! take that woman and lodge her in Bridewell, that *she* may know there is some 'law and justice,' even in this place."

SUPERSTITION.

It were better to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely; and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose: "Surely," saith he, "I had rather a great deal men should say, there was no such man at all as Plutarch, than that they should say there was one Plutarch, that would eat his children as soon as they were born; as the poets speak of Saturn."

The Rev. Mr. FOLKS, a methodist preacher in Chester county, Illinois, having incurred the resentment of a half Indian servant, the fellow was determined upon taking his life, and was advancing with a rifle to execute his design. Mr. F. retreated, and hid himself, taking with him a gun. The Indian approached him in a menacing attitude, upon which the Rev. Gentleman fired and killed the Indian. The civil authorities have acquitted him.

FOR SALE,

By PEARSON, LITTLE & ROBINSON, at
their Bookstore, No. 5, Exchange Street,—
AT THE ARGUS OFFICE, AND BY THE EDITOR,
BALFOUR'S SECOND INQUIRY.

Persons who have subscribed for the 2nd Inquiry are requested to call for them at the Editor's house.

ALSO—

A SERMON by Rev. Wm. A. DREW, on the death of Col. J. WHEELER, President of the Senate.

SERMON by Rev. H. BALLOU, 2d, at the Installation of Rev. Mr. Farnsworth.

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RUSSELL STREETER, Editor and Proprietor.